

## 2 Samuel 9

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[ 0 : 00 ]     And David said, Is there still anyone left of the house of Saul that I may show kindness to him for Jonathan's sake?

Now there was a servant of the house of Saul, whose name was Tzivah, and they called him to David. And the king said to him, Are you Tzivah? And he said, I am your servant.

And the king said, Is there not still someone of the house of Saul that I may show the kindness of God to him? Tzivah said to the king, There is still a son of Jonathan. He is crippled in his feet.

The king said to him, Where is he? And Tzivah said to the king, He is in the house of Machir, the son of Amiel at Lothavar. Then king David sent and brought him from the house of Machir, the son of Amiel at Lothavar.

And Mephibosheth, the son of Jonathan, son of Saul, came to David and fell on his face and paid homage. And David said, Mephibosheth. And he answered, Behold, I am your servant.

[ 1 : 00 ]     And David said to him, Do not fear, for I will show you kindness for the sake of your father Jonathan. And I will restore to you all the land of Saul your father, and you shall eat at my table always.

And he paid homage and said, What is your servant that you should show regard for a dead dog such as I? Then the king called Tzivah, Saul's servant, and said to him, All that belong to Saul and to all his house I have given to your master's grandson.

And you and your sons and your servants shall till the land for him and shall bring in the produce that your master's grandson may have bread to eat. But Mephibosheth, your master's grandson, shall always eat at my table.

Now Tzivah had fifteen sons and twenty servants. Then Tzivah said to the king, According to all that my lord the king commands his servant, so will your servant do. So Mephibosheth ate at David's table like one of the king's sons.

And Mephibosheth had a young son whose name was Michah. And all who lived in Tzivah's house became Mephibosheth's servants. So Mephibosheth lived in Jerusalem, for he ate always at the king's table.

[ 2 : 12 ]     Now he was laying in both his feet. This is the word of the Lord. Thanks be to God. You may be seated. Well good morning.

It's great to have you here on this beautiful Lord's Day. As we come to 2 Samuel 9, we enter into what I believe to be the high water mark of David's life.

In other words, right here, this chapter, we are cresting on the wave of his greatness. It won't be long by next Sunday when you arrive that the downturn in David's life gets underway.

And a tragic fall. And a tragic fall. And then all the wake of those errors that run through the end of the book.

So here we are at the high point of what I think is his life. In some sense, it reveals to us the heart of the king.

[ 3 : 26 ] It's the kindness of David. I don't know what your own heart is like. Someone once said, I don't know what the heart of a good man is like.

But I know what the heart of a bad man is like. And it's terrible. Referring, of course, to himself. But here is the heart of the king.

A glimpse of what not only he did, but what moved him. What moves you. For David, it's summarized in this word kindness.

It's a scene where we get a look into the heart of David. And his heart is revealed by the kinds of questions he asks.

Take a look at the first three verses. And David said, is there still anyone left of the house of Saul that I may show kindness for Jonathan's sake?

[ 4 : 29 ] Now there was a servant of the house of Saul whose name was Zivah. And they called him to David. And the king said, are you Zivah? And he said, I am your servant. And the king said, is there not still someone in the house of Saul?

That I may show the kindness of God to him. Zivah said to the king, there is a son of Jonathan crippled in his feet. And the king said to him, where is he?

The questions of the king. Is there anyone in the house of Saul that I might show kindness to? It reveals his heart.

The word kindness, which appears throughout our text, has the connotation in other translations of steadfast love.

It's a term in the original language that is often used in reference to God and his steadfast love toward those to whom he has made his promises.

[ 5 : 37 ] And so when we read here, is there anyone that I may show kindness to? It comes with all the weight, not just of an act, something that you or I might do along the way on 57 or 53rd or wherever we might find ourselves, almost spontaneously done.

No, it is more deeply rooted. It has a greater longevity to it. It is governed by one's character and the promises that one has put forth.

And notice the recipient of the kindness of David. Is there anyone in the house of Saul that I can show steadfast love to?

Saul was David's great enemy. Saul was the one who sought David and ran him ragged in the wilderness.

Saul is the one who continually betrayed the loyalty of David. And David now wants to show kindness to the house of his enemy.

[ 6 : 58 ] The kindness of David is revealed by the questions he asks, but the kindness is a result of the promises that he had made.

Spin back in your Bible just a bit to 1 Samuel chapter 20, and you'll see the roots of his kindness. It was at a moment when David had grown to become convinced that Saul sought his life, that Saul wanted him dead.

And he had come to Jonathan and asked Jonathan, why is it that your father wants to see me dead? And they have that great meeting in the field, as it were, with the shooting of arrows and the knowledge of Jonathan that indeed his father did want David dead.

But look at what happens beginning in verse 12. Jonathan said to David, the Lord, the God of Israel, be witness. He calls down God as a witness to something he's about to say.

He goes on in verse 13 and says, may the Lord be with you. Verse 14, and if I'm alive, that is when the Lord God would deliver the kingdom into the hands of David, Jonathan asked this request, show me the steadfast love of the Lord, same word as in our text, that I may not die.

[ 8 : 27 ] Verse 15, and do not cut off your steadfast love from my house forever, when the Lord cuts off every one of the enemies of David from the face of the earth. And Jonathan made a covenant with the house of David, saying, may the Lord take vengeance on David's enemies.

And Jonathan made David swear again by his love for him, for he loved him as he loved his own soul. The chapter ends in verse 42. Then Jonathan said to David, go in peace, because we have sworn, both of us, in the name of the Lord, saying, the Lord shall be between me and you and between my offspring and your offspring forever.

And he rose and departed, and Jonathan went into the city. That's the backdrop of the kindness of the king. Probably some 15 to 20 years on, perhaps even more, David has now entered into his kingship, his enemies are being flattened before him, and he remembers a promise made to Jonathan that he would seek the welfare of his offspring.

And so he asks, is there anyone in the house of Saul that I might show kindness to on behalf of my love and commitment to Jonathan? Listen, the questions he asks are rooted in the promises he made.

And the promises that he made were governed by the wellspring of his heart. His heart was the heart of the Lord, the heart of loving kindness.

[ 10 : 15 ] Kindness. Kindness of the king was a reflection of the God that he was following. Did you notice how the text equates David's kindness with God's kindness?

Verse 1, I want to show kindness for Jonathan's sake. Verse 3, that I may show the kindness of God to him. For when the kindness of the king was manifested in his covenantal promises rooted in steadfast love, the kindness of David becomes the kindness of God.

Kindness then is a reflection of the God that he follows. You might remember back last week in 2 Samuel 7, verse 15, when God granted his kindness to David, when he said, I will build you a house, one of the promises in verse 15 was that even when David or his sons erred, God's steadfast love, chapter 7, verse 15, would not depart from him as he took it from Saul.

So God has already promised, you're going to reign for me, you're going to reign in accordance with my very character, and the heart of my character is mercy, kindness, steadfast love, even into the depths of the home of my greatest enemy.

Are these the questions you and I ask? What kindness can I show to those who would have run me out?

[ 12 : 02 ] This is the heart of the king. This is an unusual man. It's a reflection of the living God. And notice, if we had time and we don't, this singular act of kindness into the house of Saul as a consequence of a promise to Jonathan which will fall upon Mephibosheth is in the brackets of David warring down all other enemies.

chapters 8 and 10 ruthless, complete annihilation of his enemies to establish his throne.

And what would be most likely to happen at this moment, if there is anyone yet alive in the house of Saul, they would be viewed by the king as a potential enemy of the state, indeed, one who likewise would be killed.

But David desires kindness. Is there a recipient for such kindness? Zivah 3b said to the king, There is still a son of Jonathan.

He's crippled in his feet. The king said to him, Where is he? And Zivah said to the king, He's in the house of Mekir, the son of Amiel at Lodabar. Then King David sent and brought him from the house of Mekir, the son of Amiel at Lodabar.

[ 13 : 36 ] And Mephibosheth, the son of Jonathan, son of Saul, came to David and fell on his face and paid homage. And David said, Mephibosheth. And he answered, Behold, I am your servant.

Here is the recipient of the kindness of the king. Let me just, let me just give you three aspects of his life. The kindness was going to come to one who was lame.

It says here he was crippled in his feet. By the end of the chapter, the narrator will let you be aware that it's both his feet. And if you've been reading along, turn back to 2 Samuel 4.4, this character had been introduced at the time of Saul's death.

It says in chapter 4, verse 4, at the time of Saul's death, Jonathan, the son of Saul, had a son who was crippled in his feet. He was five years old when the news about Saul and Jonathan came from Jezreel and the nurse took him up and fled.

And as she fled in her haste, he fell and became lame and his name was Mephibosheth. This one who either in all likelihood was on crutches from the age of five onward or was carried or if he walked on his own accord, it would have been noticeable for all to see that some tragedy had befallen this individual now, probably about 20 years old, at the age of five.

[ 15 : 19 ] I'm reminded of dwelling in a family with one who has a severe handicap that hinders their ability to walk. My dad's mom, my grandma, Helm, Central Illinois woman, farm town girl, she and her husband were struck by a drunk driver in 1962.

and from that day forward until she passed away in the late 90s, she ever walked with a crutch for in a horrific incident in the prime of her life, her ability to walk was in some sense impaired.

Now, when I was a child, we took her infirmity and would turn her crutch upside down and sing into that like a microphone, we would hold concerts for her in her living room.

But she never was anywhere without that crutch. Here's Mephibosheth, lame, in some sense like one of the Greek gods who was a blacksmith of the gods who, in some accounts, was hurled down from Olympus by Zeus and walked lame from that day forward.

Here he is. Not only is he lame, look where he's from. Lo Devar. Woodenly, he's from no word.

[ 17 : 16 ] He's been hiding in the midst of a place that even to this day the archaeologists can't quite tell us where it was. I'm guessing they didn't even have a daily newspaper in no wordville.

He's been literally hidden away for well over 15 years because his life was in jeopardy.

He no longer lived on the estate of Jonathan and the house of Saul. He lived silently to the north and far away from anything.

Not only that, rightfully so here, he's living in fear. Look what he says when he walks into David's presence. Boy, this is not a meeting he wanted to show up for.

And David says to him, verse 6, Mephibosheth. And I can tell you at that moment, he thought he was one sentence away from death.

[ 18 : 21 ] No king would bear the sight of a rival in his presence. But any king would be shrewd enough to get him there under the guise of his kindness.

And so Mephibosheth limps his way into the presence of the king, certain that this is the day of his death.

And the king says, Mephibosheth, and look what he says, Behold, I am your servant. Even before that, he had fallen on his face, in a sense, looking for mercy.

And the words of David ring out with unmistakable clarity, Do not fear, for I will show you kindness for the sake of your father Jonathan, and I will restore to you all the land of Saul, your father, and you shall eat at my table always.

And now, he couldn't get up even if he wanted to get up. He's in the presence of the king, who with a word, can take his life, and he's been told, don't fear, I have kindness to give you, out of covenantal promises made, I have a land to restore to you, and I have my own table open to you.

[ 20 : 04 ] rightly so then, verse 8, he paid homage, and said, what is your servant that you should show regard for a dead dog such as I?

This is the one who reaped the rewards of his kindness. The narrative goes on and begins to explain the content underneath that kindness.

First, he's going to be given an estate. Look at verse 9, the king called Zivah, Saul's servant, and said to him, all that belong to Saul, and to all his house, I have given to your master's grandson, and you and your sons and your servants shall till the land for him, and shall bring in the produce that your master's grandson may have bread to eat, but Mephibosheth, your master's grandson, shall always eat at my table.

Now Ziva had fifteen sons and twenty servants. Then Ziva said to the king, according to all that my lord the king commands his servant, so will your servant do.

He receives the estate of his father and his father's father. This is not any estate. This is the estate of the king of Israel.

[ 21 : 29 ] The one to whom when he was anointed, Samuel let the people know he will take your land. He will enlarge his own tent in accordance with his rule.

And all of that, I mean, it's got to be like one of these estates, you know, hidden away on Lake Geneva somewhere, or even better.

It's got to be like going down to somewhere in Rhode Island. the estate of a king and fully staffed.

Look what happens to Ziva. He's got how many sons? Verse 10? 15. How many servants? 20. You've got a house staff now of 35 people to work the land for you in a state.

Many servants. And Mephibosheth himself now is treated in verse 11 like one of the king's own sons in a state according to the kindness of the king.

[ 22 : 45 ] More servants than one could ever imagine in accordance with the kindness of the king. and a seat at his own table.

This is to me one of the more extraordinary things. Listed in the text three different times. Verse 10 You shall always eat at my table. Verse 11 So Mephibosheth ate at David's table.

Verse 13 So Mephibosheth lived in Jerusalem for he ate always at the king's table. That is the most stunning reversal you could possibly imagine.

Hidden away in no word ville lame in both feet marked for dead now at the king's table.

I mean that is the Willy Wonka golden ticket. Notice I didn't say the lottery ticket. You're not supposed to play that. But they're chocolate bars you can buy. I mean he's got the golden ticket and he can't believe it.

[ 24 : 03 ] I think it's the fulfillment of something that connects these books together. Take a look back at 1 Samuel 2. This poem at the hand of Hannah at the birth of Samuel which outlines in one sense her poem acts like a table of contents to all of what happens in 1 and 2 Samuel.

Not only what God had done for her but the strength that God would give to his anointed and what God would do for the anointed. And look at verse 8.

right there in poetic form generations before we have these words. Well you can start at verse 7.

The Lord makes poor and makes rich. He brings low and He exalts. He raises up the poor from the dust. He lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor.

For the pillars of the earth are the Lord's and on them He has set the world. That's a fulfillment right here in the midst of the narrative of this great reversal that God works in the strength of His anointed.

[ 25 : 34 ] In another time and with this the sermon turns. there would be a successor to David's throne and long before he entered into some grand and glorious rule he had already in an itinerant way begun to heal the lame and set straight the paths for people to follow.

I'm speaking of Jesus and you might ask does this happen for us in Christ?

Are we all like Mephibosheth and Jesus like David?

I want to say yes and no. Yes and no. If you begin to follow Jesus as your king it doesn't mean that you're shortly in store for an estate or many servants or a seat at the best of tables at least not now.

I think of Luke 22 and I want you to turn there. Luke 22 has a text within it that I call the text of three tables.

[ 27 : 37 ] Beginning at verse 14 you have the Lord's table. It's the night on which Jesus was betrayed and was moving toward the cross and was bringing in his kingdom.

It's even spoken of in verse 20 as a cup that is poured out for you is the new covenant. For the old covenant under David had its glories. But the new covenant is not sealed via a promise of a king who defeats all of his enemies and therefore who inherently bestows earthly blessings upon his followers.

It's actually just the opposite with Jesus. He dies at the hands of his enemies. And in doing so he institutes his own table and the table is the table of his own death.

That's how he secures the steadfast promises of God. And notice it doesn't mean second table in the text 24 and following of Luke 22 that we get an estate and many servants and a seat at the table.

No that's an unqualified no according to Jesus. Verse 24 they're already beginning to think like that and wondering who's going to be the greatest in this table and what he does in instituting the Lord's table is underlie it with the ethic of all tables that you and I live under in life and he says you're to be the one who serves!

[ 29 : 37 ] the son of Jesus means your entrance into service at all tables for he says verse 27 who is greater the one who reclines at table or the one who serves it is not the one who reclines at table but I'm among you as the one who serves so there it is the second table the Lord's table is death but it provides the ethic for your life at every table service so the greatest in our midst is the servant of them all that's the kingdom ethic and lest you go wow I thought I thought when we came to Jesus we got the Willy Wonka ticket there is a third table look at chapter 22 verse 28 you are those who have stayed with me in my trials and I assign to you as my father assigned to me a kingdom that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of

Israel there is a table but it's later it's later it's an everlasting table the Lord's table his death secures your deliverance from sin the ethic of that table you and I are to be known as servants at every table at which we participate the encouragement in your service there is an eternal table that you will be ushered into one day at the wedding supper of the lamb and on that day you will feast like never before the high point of David's life the heart of the king I pray that the Lord Jesus Christ in accordance with the power of his Holy

Spirit would give you that heart to enable you to serve in the encouragement that one day you will have a seat forever more our heavenly father as we commit this word to you help us to have the heart of the king that would reach the depths of a love for our enemy help us to have hands and feet that would live in service to the king and encourage us with that promise of being seated with you forever more amen